THE

CAMBRO-BRITON.

JUNE, 1820.

NULLI QUIDEM MIHI SATIS ERUDITI VIDENTUR, QUIBUS NOSTRA IGNOTA SUNT. CICERO *de Legibus.*

THE TRIADS.—No. IX.

TRIADS OF THE ISLE OF BRITAIN*.

XLI.

THE three Arrant Drunkards of the Isle of Britain: Ceraint the Drunkard, King of Essyllwg, who in his drunkenness burnt all the corn far and near over the face of the country, so that therefrom a famine came; second, Gwrtheyrn Gwrthenau, who gave the Isle of Daned [Thanet], in his drink, to Hors [Horsa], for permission to commit adultery with Rhonwen his daughter, when he gave claim also to the son, that thereby might be born, upon the crown of Lloegr, and added to that treason and plotting against the nation of the Cymry; third, Seithenyn the Drunkard, the son of Seithyn Saidi, King of Dyved, who, in his drink, let the sea over the Cantrev y Gwaelawd, so that there were lost of houses and earth the whole that were there, where formerly were found sixteen fortified towns, superior to all the towns and cities of Wales, leaving as an exception Caer Llion upon Wysg: and Cantrev y Gwaelawd was the dominion of Gwyddnaw Garanhir, King of Ceredigion; and that event was in the time of Emrys Wledig; and the men who escaped from that inundation landed in Ardudwy, and the country of Arvon, and the mountains of Eryri, and other places not before inhabited.

[We have no other memorials of this Ceraint. Essyllwg was, as before mentioned, another name for Siluria.—The treacherous conduct of Gwrtheyrn or Vortigern, above detailed, has been already alluded to†.—In the Archaiology of Wales, vol. i.

* Arch. of Wales, vol. ii. p. 64. Tr. 37—44.

† See No. 6, p. 202.

p. 165, there are some verses on the inundation of Cantrev y Gwaelawd, or the Lowland Hundred, composed by Gwyddnaw above mentioned, who had a palace in this district. The remains of three ancient stone embankments are still traceable, severally called *Sarn Cynvelyn, Sarn y Bwch,* and *Sarn Padrig*. The latter is particularly conspicuous, being left dry at low water to the extent of about nine miles; and the sailors of the neighbouring ports describe its whole length to be twenty-one miles, beginning near Harlech, and running out in a S. W. direction*.]

XLII. The three Humble Princes of the Isle of Britain: Manawydan, the son of Llyr Llediaith, after the carrying into captivity of the family of Bran ab Llyr, his brother; and Llywarch Hen, the son of Elidir Llydanwyn; and Gwgon Gwron, the son of Eleuver Gosgorddvawr. These three were bards; and they sought not for dominion and royalty, after they had attached themselves to song, while they could not be debarred therefrom: so it was on that account they are called the Three Humble Princes of the Isle of Britain.

[The wandering of Manawydan, who was a Prince of Siluria, is the subject of one of the tales of the Mabinogion. He is described in another Triad as one of the "three chiefs, who had golden cars," and as having gone in his car to settle the boundaries between his territory and Dyved.—Llywarch Hen has been introduced to the reader's notice in the eighth Number.—Gwgon Gwron is said to be the son of Peredur, the son of Eleuver Gosgorddvawr, in the other two series of Triads. Arch. of Wales, vol. ii. p. 4 and 15.]

XLIII. The three Monarchs of Deivr and Brynaich: Gall, the

* Mr. Davies, in his "Mythology and Rites of the Druids," (p. 240 *et seq.*) discusses at some length the history of this event, as recorded in the Triad; and, with his usual happy talent of turning history into fable, he throws a veil of mythological obscurity over the whole account. In a word he supposes it to be no more than a perverted memorial of the Deluge, and says, that the "landing upon the mountains of Snowdon is like the landing of Deucalion upon Mount Parnassus." But the Triad merely says, that those, "who escaped the inundation, landed in Ardudwy in the country of Arvon and the mountains of Snowdon," which, surely, can only mean the *vicinity* of the mountains, and not on their *summits*. Allowing, therefore, all due weight to the ingenuity of Mr. Davies's hypothesis, it is clearly at variance with the written documents on this subject, and, what is perhaps of greater importance, with the tradition of the country. Some observations on this occurrence may be seen in Mr. Edward Williams's "Lyric Poems," vol. i. p. 78., and also in the Cambrian Register, vol. ii. p. 490.—Ed.

son of Dysgyvedawg; and Difedel, the son of Dysgyvedawg; and Ysgavnell, the son of Dysgyvedawg. These three were bards; and, after they had attached themselves to song, they had conferred upon them the monarchy of Deivr and Brynaich.

[In the first series of Triads, p. 4, of the second volume of the Archaiology, the father of these three Princes is called Dyssyvndod; and in the second series, p. 13, he is named Disgyvndawd. In another Triad the three brothers are recorded as having achieved the "three praiseworthy slaughters of the Isle of Britain."—Deivr and Brynaich are Deïra and Bernicia.]

XLIV. The three Ruddy-speared Bards of the Isle of Britain: Tristvardd, the bard of Urien Rheged; Dygynnelw, the bard of Owain ab Urien; and Avan Verddig, the bard of Cadwallon ab Cadvan. They were three bards; and they could not be separated.

[The second series of Triads, Arch. of Wales, vol. ii. p. 18, has Arovan, the bard of Seleu ab Cynan, instead of Tristvardd, the bard of Urien. The reason of these bards being thus distinguished was, that, according to the bardic system, the members were not allowed to bear arms.]

XLV. The three Supreme Servants of the Isle of Britain: Caradawg, the son of Bran ab Llyr Lediaith; and Cawrdav, the son of Caradawg Vreichvras; and Owain, the son of Macsen Wledig. That is, they were so called, for that of their free will all the men of the Isle of Britain, from the prince to the slave, became their followers, at the need of the country, against the progress of the foe and devastation: and whenever these three men went to war, there was not any one of the men of the Isle of Britain but would go in their retinue, there being no desire of remaining at home; and these were three bards.

[The names only are given in the two other series of Triads, without any explanation of the distinction here conferred on them; and in the second series, p. 12, the Triad runs thus—"The three Supreme Servants of the Isle of Britain: Gwydar, the son of Rhun ab Beli; and Owain ab Maxen Wledig; and Cawrdav, the son of Caradawg."—Enough has already been said of Caradawg son of Bran and of Owain in former Numbers. Cawrdav was a warrior of distinction during the sixth century; but the particulars of his exploits are no longer known. There are two churches dedicated to him, one in Arvon, and the other in Gwent.]

XLVI. The three Fetter-wearing Kings of the Isle of Britain:

Morgan Mwynvawr, of Morganwg; Elystan Glodrydd, between Gwy and Havren; and Gwaithvoed, King of Ceredigion. That is, they were so called, because they wore fetters in the exercise of all the functions of sovereignty of the Isle of Britain, and not bandlets, or crowns.

[Morganwg is Glamorgan; Gwy and Havren, the Wye and Severn; and Ceredigion is Cardiganshire.—The custom of wearing golden fetters or bands was common to the ancient chieftains of Britain, as we learn from another Triad before translated *.]

XLVII. The three Bandlet-wearing Kings of the Isle of Britain: Cadell, King of Dinevwr; Anarawd, King of Aberfraw; and Merwyn, King of Mathraval. They were also called the three Bandlet-wearing Princes.

[Cadell, Anarawd, and Mervyn were sons of Rhodri Mawr, or Roderic the Great, who succeeded to the sovereignty of Wales in 843. On his death, in 877, he divided the Principality between the three sons here named, giving to the first Deheubarth, to the second Gwynedd, and to the last Powys. Dynevwr, Aberfraw, and Mathraval were the royal palaces of these divisions respectively: but the first of these, the seat of Lord Dynevor, is the only one that retains any vestige of its ancient celebrity.]

XLVIII. The three Foreign Kings of the Isle of Britain: Gwrddyled Gawr; and Morien Varvawg; and Constantine the Blessed.

[We have no memorials as to the first two names, unless they be the same as are mentioned in the Gododin. An account of Constantine has already been given †.]

TRIADS OF WISDOM ‡.

LXI. Three things that discover the power of man: what he cannot do without, what he cannot conceal, and what he can neither love nor hate.

LXII. The three criterions for trying every man: his God, his devil, and his indifference.

LXIII. The three concomitants of knowlege: genius, discretion, and energy.

LXIV. Three things that shall be obtained together without exception: exertion, affection, and fruition.

LXV. Three things that there will be no failure of obtaining: some wealth through much industry; some honour where it shall

* See CAMBRO-BRITON, No. 7, p. 247, Triad XXXII.

† No. 6. p. 202. ‡ Arch. of Wales, vol. iii. p. 210.

be merited; and some knowlege where it shall be much sought for.

LXVI. The three acquisitions that strengthen exertion: the favour of man, the favour of the conscience, and the favour of God.

LXVII. Three things that shall not lack their praise: generosity, equity, and science.

LXVIII. Three things commendable in the young: taciturnity, assiduity, and politeness.

LXIX. Three things commendable in the old: the counselling with urbanity, religious liberality, and disinterested wisdom.

LXX. Three things before which nothing will stand in opposition: discretion, patience, and truth.

WELSH PROVERBS.

Plant gwirionedd yw hen diarebion.—DIARBS.

Frequent is the change to a lover's thought.
A bad disposition is the limit of wickedness.
Ale is more abundant while it distils.
A clear breast makes its possessor secure *.
A fair promise makes a fool merry.
Conspicuous is he that is hated, and he that is loved.
Contract destroys custom.
Inability is always unprepared †.
Every breach of custom is a violation of right.
Necessity buys and sells.
Without God, without every thing, God and enough ‡.
The indiscreet, like the blind, may be deceived.
Every fool is unpolished.
He, that loves the young, must love also their sports.
It is hard for fair words to beguile more than once.
Unwise is he with a slippery tongue.
What God protects will be completely protected.

* So Horace:

——— "Hic murus aheneus esto,
Nil conscire sibi, nullâ pallescere culpâ."

And Shakespear:

"Thrice is he arm'd, who hath his quarrel just."

† The Arabic Proverb is somewhat similar:

"Vain is the effort of him wanting power."

‡ So in Arabic—"Trust in God, and he will suffice."

Vehement desire breaks its own neck *.

It is hard to marry and prosper in the same year.

Let him, that loves not his mother, love his stepmother.

A word is not returnable †.

Prudence is widowed without patience.

What you have taught your son on Sunday he will remember on Monday ‡.

The judgment of every rash man is unsteady.

An art is destitute without its gift §.

Augmented is the disgrace of a boaster.

There will be no judgment without its contradiction ||.

Every ill-mannered person has some blemish.

It is difficult to blow the fire with flour in one's mouth.

To drive a dog into an open chamber ¶.

A dead man is not heeded.

Spare the hand, but spare not the foot.

The laughing of water under snow **.

Good ale is the key of the heart ††.

* * *

* The Arabic Proverb says, "The man, whose concupiscence conquers his reason, is lost."

† So in Latin—"Nescit vox emissa reverti."

‡ Horace has a similar sentiment—

"Quo semel est imbuta recens servabit odorem
Testa diu."

§ To the same effect Pope says, that

"The worst avarice is that of sense."

And still nearer is the Arabic maxim—"The worst of all men is the learned man, that profits not by his learning."

|| The meaning of this Proverb appears to be, that no judicial opinion can be pronounced without meeting somewhere with a contrary opinion; and every day's experience proves the truth of the maxim.

¶ This Proverb seems to apply to the performance of an unnecessary action.

** Applicable to cold and insincere laughter.

†† Thus says the Latin maxim, "In vino veritas."
And Horace observes to the same purpose,

"Fæcundi calices quem non fecere disertum?"

He also seems to attribute a similar influence to the libations of the elder Cato, where he says of him;

"Narratur et prisci Catonis
Sæpè mero caluisse virtus."

It may farther be observed from this Proverb, that ale or *cwrw* was anciently, as still, a favourite liquor among the Cymry, and from it the Latin term *cervisia* was most probably taken. Aneurin alludes to *bragawd*, a drink composed of ale and mead, as a common beverage in the sixth century.

ETYMOLOGY.

" L'art etymologique est l'art de débrouiller ce que déguise les mots, de les dépouiller de ce, qui, pour ainsi dire, leur est étranger, et, par ce moyen, de les ramener à la simplicité, qu'ils ont tous dans leur origine." *Mem. de l'Acad. des Inscr.* &c.

AMONG the various pursuits of the human mind none, perhaps, has grown more into disrepute than Etymology; and this as well from the temerity of some of its advocates as from the ignorance and inexperience of others. While on the one hand it has been employed to promote the idle sallies of an untutored imagination, it has, on the other, been converted into the means of supporting the wildest and most unreasonable hypotheses. From this it has resulted, that the crude and visionary speculations of many pretenders to this art have been assumed as an incontrovertible proof of the fallacy of the art itself; and the inutility of etymological researches has, in consequence, almost passed into a proverb. But, there is something extremely unfair, as well as illogical, in this mode of reasoning; for, how much soever this art may have been abused, it by no means follows, that the principles, on which it is founded, are therefore to be impugned, or its legitimate objects to be set down as of no real value. Etymology, in the language of the preceding motto, is the art of disengaging words from the adscititious incumbrances, which time or custom may have produced, and of restoring them to that simplicity, which belonged to their original character. And, as long as a proper knowlege of words shall be essential to our acquaintance with things, this pursuit can not be regarded as unimportant.

It is somewhat singular, that the word *Etymology* itself furnishes an extraordinary instance of the advantages to be occasionally derived from a proper use of this science. The definition of the term is thus given by a celebrated French writer. " In the most ancient Oriental tongues," observes M. de Gebelin in his *Monde Primitif**, " there exists a word, written in Hebrew תום, which we write and pronounce indiscriminately *Tom*, *Tum*, *Tym*. It is a radical word signifying perfection in a proper or physical sense, and, in a figurative or moral one, accomplishment, truth, justice. Amongst the Hebrews and Arabians it has formed adjectives and verbs. This word, united by the Greeks with the article E and adopting their termination ος, became the

* Tom. iii. p. 19.

adjective ετυμνος, which signifies true or just, while they suffered it to lose all its other acceptations. The Greeks, again, uniting with this word the term λογια, which implied with them discourse or knowlege, made of it the word Ετυμολογια, which we pronounce *Etymology*, and which, consequently, signifies a perfect science, and they designed thereby the knowlege of the origin and import of words." If this definition be correct, and there seems no reason for questioning its propriety, it will appear, that some acquaintance with the earliest languages of antiquity must, on many occasions, be necessary to a successful cultivation of etymological inquiries. And, indeed, the prevailing error of etymologists, as well as the general cause of their failure, is the imperfect notion they have formed, in this respect, of the principles of their science. While some are satisfied with the first definition, that presents itself even in a modern language, of a word, that may be avowedly of ancient extraction, others consider their work complete, if they can trace the object of their research to the Latin or Greek tongues, as though they contained the elements of all human speech *. Some writers of great repute have fallen into this last mentioned fault, which has occasioned the adoption of many absurd conclusions. And, indeed, with reference to the errors here noticed, it may justly be observed, in the words of the French author already cited, that " etymologists have in their hands a two-edged weapon, which has wounded most of those, who have endeavoured to use it."

Obvious as the truth of this observation must be, there is no instance, in which it is more evident than in the attempts made by some writers to define those words, of which the true etymons are only to be found in the Welsh language, or at least in that, of which the Welsh retains the most perfect remains. Some instances of the blunders, committed in this respect, will be noticed hereafter: and, in the mean time, a few preliminary remarks on the aid to be derived in etymological researches from a knowlege of the Welsh tongue may not be deemed unnecessary or uninteresting.

It will perhaps be admitted—for the subject has been very ably investigated—that Europe was originally peopled by two principal colonies, the earliest of whom arrived most probably at

* For some judicious observations respecting this common error the reader is referred to the *Archæologia Britannica*, p. 36, where the learned author has made a brief examination of the subject. A few instances, illustrative of it, may also be seen in the same work, p. 267.

no distant period after the great Dispersion at Babel. These, according to Herodotus and other historians of credit, were called Cimmerians or Cimbrians and Scythians, the first of the two having preceded the latter some ages, and having previously penetrated to the more remote or Western parts of the country they had possessed. Later writers indeed have confounded the Cimbrians with the Gauls, Celts, and other tribes, who were, however, properly speaking, so many distinct branches of the original stock, and derived their appellations from the several characteristics, local or personal, by which they were distinguished *. The original language of this Western portion of Europe was, therefore, the Cimbric, and not, as it has generally been called, the Celtic, which was no more than a dialect of that primitive tongue. Notwithstanding that some authors of acknowleged celebrity have adopted the error here noticed †, the fact of the Cimmerii or Cimbri having first inhabited this part of the world justifies the natural inference, that they communicated their name to their language. Indeed we have the testimony of some ancient writers that this was the case ‡.

Now, the Cimbric being acknowleged as the mother tongue of a great portion of Europe, it will also be admitted, that it must have been, to the same extent, directly or indirectly, the basis of the various languages now spoken, as it was of those no longer in use. Yet, from the many casualties, to which most of these dia-

* This mode of discrimination was very common among the early inhabitants of this country, and particularly in the names, adopted afterwards by the Romans in their divisions of the island, and which are clearly of Welsh extraction. It would far exceed the limits of a note to particularise these here; but a very full explanation of them may be seen in the second volume of the Cambrian Register. The appellations, by which the inhabitants of Ireland and Scotland were also known to the ancient Britons [Gwyddelod and Ysgodogion], were of the same description. The English terms Highlanders and Lowlanders, as well as that of Backwoodsmen, used in America, are formed on the same principle.

† Among these must be mentioned Mr. Edw. Llwyd in his "Archæologia," and Mr. Davis in his "Celtic Researches," notwithstanding the frequent allusions that appear in the latter work to the Cymry or Cimbri as the original inhabitants of Europe.

‡ The elder Pliny, in particular, gives it this name, and quotes, out of Philemon, a Cimbric word, which he calls *Morimarusa*, and considers to be the only word extant of that ancient tongue. Making due allowance for the Roman termination, *Morimarusa* is a Welsh word signifying the Dead Sea, to which, indeed, Pliny applies it.

lects have, in the lapse of time, been exposed, the original elements have, in some of them, been but faintly preserved, while in others they are almost entirely lost. It belongs, however, to a more extended dissertation to examine the interesting particulars connected with this inquiry,—the origin and progress of the several languages under consideration, with the different revolutions they have hitherto undergone. It will suffice for the present purpose to know, that among the Western tongues of Europe the Welsh is the only one, which can not be proved to have experienced numerous innovations in its original structure *. If the reason of this distinction in favour of the Welsh language be sought, it may be found partly in the isolated situation, to which it has been so long confined †, partly in the extraordinary cultivation which it received under the Bardic institution, but, above all, in that peculiar and innate energy of the language itself, which, by confining it to its own resources, has secured it both from embellishment and corruption by any extraneous means ‡.

What has just been stated is capable of theoretical proof; but it may also be ascertained, in a very material degree, from the

* This characteristic of the Welsh tongue will necessarily come under discussion hereafter. With respect to the other languages of Europe, they are all to be traced to their sources, as the members of particular families. The Welsh stands alone; and its fountain is hidden in the venerable shade of antiquity.

† Mr. Edw. Llwyd has on this point the following just observation. "It must be allowed, that the Celtic [Cimbric] has been best pre-"served by such of its colonies, as, from the situation of their country, "have been the least subject to foreign invasions, whence it proceeds, "that we always find the ancient languages are best retained in moun-"tains and islands." Arch. Brit. p. 35. This remark is peculiarly applicable to the language of Wales, which has not only been confined, for numberless ages, to an island, but, for more than a thousand years, to the most mountainous part of it.

‡ This remark must be taken to apply to the general character of the language, and not to those verbal innovations, which were unavoidably adopted, in the first place, from the Romans, to express the arts and sciences, originally brought by them into this island, and, in the next place, upon the introduction of Christianity, when several terms of Divinity, before unknown, were necessarily incorporated in the language. But all these are easily distinguishable as wanting the primitive characteristics of the genuine words. Several of these borrowed terms are enumerated in the Arch. Brit. p. 32. With respect to some other words, that have an affinity with the Roman, they were undoubtedly, as Mr. Llwyd properly observes, brought here by the first inhabitants long before the Romans became a separate people.

literary remains of past ages. From these it is abundantly evident, that the Welsh language is precisely the same in this day as it was in the twelfth century: and, if an intercourse of six hundred years with the English has produced no change, it may safely be concluded, that the preceding period, before such intercourse happened, was still less likely to have such an effect. And, indeed, from all the testimony, that remains to us, there is no reason to doubt, that the modern Welsh tongue is in every essential point the same as that in use in this country on its first invasion by Cæsar. The arguments, that may be employed in support of this assumption are, in the highest degree, satisfactory; but a better opportunity must be selected for their examination *. In the mean time it will sufficiently answer the purposes of this inquiry, if it should appear, from what is here adduced, that of all the languages, derived from the Cimbric, the Welsh retains, most purely, the character of its original. Its primitive and independent qualities,—its elementary peculiarities,—its uniform structure, and, particularly, the close affinity of the name, by which it is known, with the Cimbric †, bear ample testimony to the fact. And, indeed, so strong is the presumption in favour of the language in this particular, that it would be hardly too much to assert its actual identity with the ancient Cimbric in all its important characteristics.

Enough, it is hoped, has now been said to point out the advantages to be derived in etymological inquiries from a competent knowlege of the Welsh tongue. This, it is true, has already been done by some authors of eminence, and particularly by Mr. Llwyd in his celebrated *Archæologia Britannica;* but no writer on the subject has fully investigated that remarkable faculty, which pervades this language, of resolving all its words into their elementary parts ‡. The *phenomena*, resulting from this prin-

* This will necessarily occur in the course of the Dissertation on the Welsh Language already commenced in the CAMBRO-BRITON.

† This name is *Cymraeg*, or the speech of the *Cymry*, the definition of which latter word will be found in the sequel.

‡ An exception ought, perhaps, to be made in favour of Mr. Owen Pughe's Dictionary, so often mentioned with approbation in the course of this work, and in which the etymons of all the Welsh words are supplied with the usual accuracy of its author. But, as this is not, in strictness, an etymological work, a liberal investigation of the subject is still a *desideratum*. Had M. De Gebelin been versed in the Welsh tongue, he would, most probably, have done what is now wanted in his admirable treatise on the "Origin and Progress of Language."

ciple, are truly extraordinary, since there is not a genuine Welsh term, which may not thereby be defined with the nicest precision. And, if it should be shewn, that many foreign words, inexplicable in their own languages, may likewise be elucidated by a reference to the component elements of the Welsh, it would go far to establish the primitive character, which has already been claimed for it. Now this is a fact, which may be satisfactorily illustrated, and, no doubt, with some pains, to a very considerable extent. A few examples will here be given, which will serve at the same time to expose the fallacy, already noticed, of terminating our etymological researches in the Latin or Greek, when even the elements of those languages may be traced to one of still higher antiquity.

Of all words the most ancient were, no doubt, the names of countries, mountains, rivers, the sun, moon, sky, and all those external objects of nature, the ideas of which must necessarily have taken precedence, in the human mind, of its more abstract conceptions. Now it is certain, that there are many such names, which are without a meaning in the languages, in which they are used, and must therefore be considered either as wholly insignificant or as having reference to some more ancient tongue in which they originated. Yet it cannot be rationally presumed, that names were at first adopted merely at random. Even the most arbitrary were selected from some accidental circumstance connected with the object they were employed to denote *. The natural inference, therefore, is, that, where a word is indefinable in the language, in which it is used, we must conclude it to have been originally borrowed from some other. Numerous instances will readily occur of terms thus employed in English, which are to be traced to the French, German, and other continental tongues, and in which alone their roots are to be found. If this be true of words comparatively of modern origin, how much stronger must be the position when it relates to the ancient names of countries and of such natural objects, as must have received their distinctive appellations in a primitive state of society. And many of these, it may be proved, as we find them in the Latin and Greek tongues, and which are without any rational meaning in those languages, are still to be explained in Welsh on the principle already adverted to. A few instances will now be selected;

* It would be easy to enumerate many words in English of this description: such are the popular terms Whig and Tory, with many modern denominations appropriated to recent discoveries.

but a satisfactory elucidation of the subject must be reserved for another occasion.

Cimbri:—from *Cyn*, first or primitive, and *Bro* a people, adopted either on account of their priority of descent from the Noachidæ, or of their being the first race, that colonized Europe. The Greek name Κιμμεριοι, as well as the Welsh one *Cymry*, or *Cymmry*, have evidently the same derivation: the *bro*, in both instances, being converted into *mro* upon a principle of mutation, no doubt, anciently common, and still retained in the Welsh language. The Cimbri are also called by different authors Gomari, Gomeræi, and Gomaritæ, by the same rule, that Cymry is occasionally written Gymry according to the influence of the preceding word: and hence some writers have erroneously imagined the Cimbri or Cymry to be so called from Gomer *.

Celtæ:—from *Cêl*, a shelter or place of concealment, originating in the circumstance of the Celts living in woods and coverts, and of which both Cæsar and Tacitus speak in allusion to some of the ancient inhabitants of this island †. Hence *Ceiltwys* and *Ceiltiaid* imply in Welsh the people of the coverts. This explanation is at once simple and rational: and it is somewhat surprising, that it escaped the notice of the learned and ingenious author of the "Celtic Researches," who, after attempting a Hebrew etymology, conceives the word to be derived from *Cilet*, signifying, he says, "extreme corners or retreats, and also northern regions," whence he concludes Celtæ to mean "men of the extremity ‡."

* Among others, that have fallen into this error, is Mr. Davies, in his "Celtic Researches," p. 124, where he considers the "Cymry or Cimmerii to be nothing more than Gomerii." But, although C becomes G by a natural mutation, the last mentioned letter is never changed into the former. Mr. Edward Williams, in his "Lyric Poems," vol. ii, p. 7, very properly calls this "a wild conjecture and groundless etymology," as is that also, which derives the word from Camber, one of the fabulous heroes of Geoffrey of Monmouth. But English etymologists are still wider from the mark. One tells us, that the Cimbri were so called from their warlike habits, and another that the word is derived from "*kym*, one of the most ancient Celtic words, signifying a mountain." See "Lemon's English Etymology," under the word "Kymbro-Britons." The etymology, above offered, has already been partially noticed in the Cambro-Briton, No. 2, p. 44, in the Note.

† See Cambro-Briton, No. 2, p. 48.

‡ See Celt. Res. p. 124. Any one, desirous of seeing to what extravagance conjectures may be carried on such an occasion, may consult "Lemon's English Etymology," under the word "Celt," where a variety of wild etymologies are collected, which a proper knowlege of the Welsh tongue would, most probably, have excluded.

Scythæ:—from *Cythu*, to expel or disperse, with the prefix *Ys*, so common in the Welsh language. The elision of the *Y*, usual in numerous instances, would form the words *Sgythi*, *Sgythiaid*, or *Sgythwys*, all implying the "expelled or dispersed people," a designation particularly applicable to the Scythians, who, as we learn from ancient writers, were actually dispersed over various countries in the earliest ages *. Tribes of this name existed in Syria, Egypt, Asia Minor, and the northern extremities of Europe: and in some places they were also called *Cuthites*, a word approaching still nearer to the presumed etymon.

Egypt.—The name of this celebrated country, called by the Greeks Αιγυπτος, and by the Romans Ægyptus, has been adopted from them with little variation in all modern languages. The Welsh, however, have always given it an appellation of their own, which is remarkably expressive of the natural characteristics of Egypt. This name is *Aifft*, and appears to be formed from *aiv* the aggregate plural of *av* a flow or stream, which must be allowed to be particularly appropriate. And it tends to confirm the primitiveness of this term, that *Ait*, as we learn from Bryant †, was an ancient name of Egypt. The Greek word, from which the Latin is evidently borrowed, may therefore be derived from the Welsh roots *Aig* and *Aifft*, which imply, conjunctively, a region of prolific floods ‡.

Cælum.—The etymology of this word has hitherto been supposed to be Κοιλον, the Greek term for *hollow*. But may it not have had its origin in the Welsh *Celu*, to conceal, of which *Cêl*, already noticed, is the root? This would apply very aptly to Cælum or Heaven: and it is somewhat singular, that one of the old Welsh terms for the Deity is *Celi* or the Mysterious One, which has the same derivation. The original meaning of Cælum would, according to this explanation, be the place of mysterious concealment: and what could be more appropriate? §

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* Several interesting observations on this subject, by Mr. Owen Pughe, may be seen in the first volume of the Cambrian Register, p. 12 *et seq.*

† "Analysis of Ancient Mythology," vol. i. p. 426.

‡ The common etymology, given of this name in the Dictionaries, is the Greek word αιθω to burn, "because," as we are told, "the natives are generally sun-burnt."

§ It may be here remarked, that a great deal might be done in etymology by giving the letter C its proper and original sound, and which it retains in Welsh. Thus *Cælum* would be *Kælum*, and not *Sælum*, as now pronounced, and would be brought still nearer to the Welsh etymon, which would, on the same principle, be yet more conspicuous in the French *Ciel* and the Italian *Cielo*.

BIOGRAPHICAL MEMOIRS.

THE LATE REV. DAVID ROWLAND.

[*Continued from the last Number.*]

In performing the duties of his mission, the labours of Mr. Rowland seem to have been incessant, frequently preaching four times, and occasionally six times a week: he also read prayers at the Hospital twice a week, and some part of his time was occupied weekly in superintending the Regimental School. The success, which he met with, was accordingly not a little gratifying, and encouraged him to proceed; at one time he preached a charity sermon for the benefit of the School of Industry, and 47*l.* were collected in the church; and at another, he preached with such effect that a deputation from the inhabitants requested him to deliver the same sermon on the following Sunday. Nor was his popularity confined to the higher order of his parishioners; for, agreeably with the custom of the Roman Catholics in the island to haul fire-wood, on a day appointed, for the use of their priests, sufficient to last for the year, an example never before imitated by the Protestants, a day was fixed on to haul fuel for him in the year of his departure, when his rations were discontinued, and the emulation to serve him exceeded every thing of the kind known at St. John's.

Anxious to promote the objects of his mission in every respect, he took an active part in establishing a District Committee in connection with the Society for Promoting Christian Knowlege in London, to co-operate therewith in the attainment of its important objects; which Committee was formed Oct. 16, 1814, when Sir Richard Goodwin Keats, who had succeeded Sir John Duckworth in being Governor of the island, was requested to become Patron, and Mr. Rowland, on account of his zeal and exertions on the occasion, was requested to accept the office of President.

But, although assiduous in promoting the spiritual welfare and improvement of all around him, so admirable was the disposition of his time, that he contrived to add considerably to his own mental acquirements, which his interrupted education prevented him from attaining at an earlier period. Writing to a friend, he says, " With respect to my studies, besides my weekly preparations, which take up much of my time, every Sunday

evening I read Ecclesiastical History; every Monday is devoted to the study of a chapter of Van der Hooght's Hebrew Bible, which I endeavour to analyse grammatically with the help of Robertson's *Clavis Pentateuchi* and two Lexicons; that chapter I read once every day in the week till it becomes perfectly familiar to me. This, you will say, is slow work, but I presume it is sure; it is next to impossible not to learn something by such a course of study. I have also read a great many books, some on chemistry, and other sciences. In composing Sermons, of which I have written a great many of all descriptions, I have of late turned my attention mostly to the best models of composition, in order to acquire, if possible, a tolerable style; Porteus, Atterbury, Hunter, Blair, Logan, Gisborne, Robinson, and Scott, are my favourite authors; Usher, Tillotson, Barrow, &c. supply an ample store of matter. I have attained so much of the French language as to read an easy French author, and pronounce it intelligibly, and anticipate the pleasure of reading the works of Bourdaloue, Massillon, and Bossuet." In addition to these attainments, he also acquired some knowlege of the Italian language, and continued likewise to pay attention to classical literature. In the year 1813 he undertook to educate a young gentleman, a native of St. John's, and prepare him for his entrance at college, who, having been four years under his care, when he was matriculated, and obtained a scholarship at King's College, Windsor, Nova Scotia, was examined in the Greek Testament, and in the works of Virgil, Horace, and Homer, and passed what was stated to be "an excellent examination."

During the time Mr. Rowland was at St. John's, his health experienced several interruptions. In December, 1812, he writes, "I am just recovered from a short illness, which confined me for twelve days; the climate must be trying to an European constitution, yet I have no reason to complain, but, on the contrary, to be very thankful." The rigour of the climate, and his very great exertions, were, however, at length too much for him, and considerably affected his health, and to such a degree, that he was occasionally so severely afflicted with rheumatism as to be deprived of the use of his hands. Finding, that his continuance at the place was likely to be attended with serious consequences, if not with a total inability to perform the duties of his station, he was induced, in January 1816, to offer his resignation to the Society from whom he had received the appointment; who not only in the most handsome manner acceded to his wishes in permitting

him to revisit his native land, but expressed their approbation of his services in the most flattering terms; and, after his return, presented him with a gratuity of 50*l*. Sir R. G. Keats, the Governor, also testified his approbation of his conduct in the most handsome manner.

Having purposed to travel over some part of the Continent in his way to England, he took advantage of the opportunity of reaching Europe by a ship bound to Oporto. When nearly arrived at this place, he had the misfortune of having a very bad fall on ship-board, which dislocated his shoulder, and caused him to feel very acute pain; from the effects of which accident he considered himself never to have thoroughly recovered. Having travelled so much of Portugal, Spain, and France, as he thought proper, he arrived in England in the latter end of 1817.

In the commencement of the following year, he waited on the Bishop of St. David's, who, as before mentioned, had recommended him to the notice of the Society, and lately, previously to his recrossing the Atlantic, had been so kind as to promise him his patronage after his arrival in this country. And, the curacy of the populous and respectable town of Carmarthen being vacant, the Bishop gladly availed himself of one so competent being disengaged, and immediately placed him in the situation.

Previously to his undertaking the care of the parish, he spent some days at Kerry Vicarage, Montgomeryshire, with the worthy incumbent the Rev. J. Jenkins, who had invited the Rev. Walter Davies, Rector of Manafon, and other friends, to meet him. When assembled, the company employed a portion of their time in writing Welsh verses on the subject of their meeting, and Mr. Rowland contributed his share on the occasion. Being however afterwards doubtful of the correctness of his composition, he intimates his wishes in a letter from Carmarthen to his friend Mr. Jenkins, dated April 18, 1818, that a plan would be formed to induce some Bard to settle in South Wales to instruct young men in Welsh Prosody; "Bardism," he says, "might be revived in South Wales by that means, and a new era formed;" and in a postscript of the same letter, he writes—"As you are the Ifor Hael of the present day, will you revolve in your mind my proposal for the revival of Bardism, and your name shall be immortalized." On a subsequent intimation of the matter to the Bishop by Mr. Rowland, his Lordship, ever alive to the interests of the Principality, paid great attention to what he said on the subject, and, afterwards deliberating thereon in his capacious and discern-

ing mind, improved very much on the original idea, and suggested the revival of the ancient Welsh Eisteddfods, and the forming of a Society, whose objects should not only embrace Mr. Rowland's wishes, but also other subjects connected with Welsh Literature and Antiquities. Some communications took place in consequence between Mr. Rowland, Mr. Jenkins, and the Rev. Walter Davies, and a meeting of friends to the project was held at Kerry in the month of August following, when the Bishop was present; and it was finally determined, that a public meeting should be convened at Carmarthen on the ensuing 20th of October, for forming a society for obtaining the objects in view, and measures were immediately taken to arrange the subjects to be submitted to its consideration. This meeting was accordingly held, and most respectably attended, the proposed society formed, and Mr. Rowland elected Secretary, as is already known to the public. These particulars are the more minutely stated, as they contain the primary ideas suggested, and the first steps taken, towards forming the CAMBRIAN SOCIETY.

R.

[*To be concluded in the next Number.*]

TOPOGRAPHICAL NOTICES.

PARISH OF LLAN-SILIN, IN THE COUNTY OF DENBIGH.

[*Continued from the last Number.*]

§ 8. ANCIENT HOUSES—MEN OF NOTE, &c.—"In the porch of the Church of Whitchurch, near Denbigh (says Mr. Pennant), is a brass plate, on which are engraven, kneeling, Richard Middleton, Governor of Denbigh Castle, and Jane his wife, daughter of Hugh Dryhurst of Denbigh. She died Dec. 3, 1565, aged 40; he, Feb. 8, 1575, aged 67. Behind him are nine sons, behind her seven daughters, all kneeling." Rhys Cain, in an Elegy on the Governor and his Lady, mentions the number of their offspring:—

Mae cedyrn am eu codi,
Ac o ryw hon, a'i gwr hi;
Naw mab rhoed, ym mhob rhediad,
A saith loer—urddas wyth wlâd.

The third son in this numerous progeny was the celebrated Captain William Middleton, the Gwilym Ganoldrev of Welsh literature and prosody.

The fourth son was Sir Thomas Middleton, Lord Mayor of London, and the purchaser of the Chirk Castle estate from a Lord St. John of Bletso.

The sixth in my M.S. (the fifth according to Mr. Pennant and Mr. Yorke) was Sir Hugh, the great miner and engineer; who, though dying poor himself, enriched thousands, by bringing the New River to London.

Foulk Middleton of Plâs Newydd was succeeded by his son Richard, who was followed by two more in succession of the same name. Hugh Morus, the bard of Ceiriog, whom Mr. Lewis Morris stiles the "Comet of the 17th century," was a welcome and frequent visitor with the Middletons of Plâs Newydd. An Ode to Richard Middleton, an Elegy on the death of his wife, Barbara Wynn of Melai, and a beautiful New Year's *Calendarium*, to Miss Ann Middleton, are among his manifold and excellent productions. This branch of the Middletons ended in an heiress, the sister of the last Richard, who married Thomas Meredi, Esq. of Pentre' Bychan, near Wrexham; from whom this ancient property was transferred to the Myddeltons of Chirk Castle, where it continued until the late unfortunate division in the family, when Moeliwrch and Plâs Newydd came into the possession of the present hospitable inhabitants.

Two of the Middletons of Plâs Newydd were Sheriffs for the county of Denbigh—Foulk Middleton in 1619, and Richard Middleton in 1650. Huw Morus, in one of his poems, says, that the latter had suffered much in the service of his Sovereign*;—therefore his sheriffalty must be considered as an acknowlegement of his services from the then ruling power—the Parliament.

Thomas ab Llywelyn, the younger son of Moeliwrch, on the division of the estate, as before related, settled upon the portion awarded to him in Llys Dynwallawn. The third in lineal descent from him was William Maurice of Cefn y Braich, an able antiquary, and the industrious collector of the library of manuscripts now at Wynnstay. He was descended, maternally, from Lowri,

* "I chwi Risiart wych rasawl,
Miltwn, daw miliwn â mawl;
Enaid y Miltyniaid da,
A'u cu flaenor cyflawna;
Da oedd ffydd, er diodde' ffîn,
Gwaed eich bron gyda 'ch brenin."

sister of Owain Glyndwr; and, what is singularly coincident, he married Lætitia, a descendant of Glyndwr's successful opponent, Henry Bolinbroke. She was a Kynaston of Morton, descended from the Greys of Powys, and the Greys from Antigony, daughter of Humphrey Duke of Gloucester, fourth son of Henry IV.

" Mae 'r achau gorau 'n grych—drwy 'gilydd
Iw gweled yn fynych;
O adrodd a hir edrych,
Y gwael sydd deiryd i'r gwych."

Mr. William Maurice was so devoted to Welsh literature that he erected, close to his house at Cefn y Braich, a lofty pile of three stories high, for his library; where he immured himself the greater part of his time. It was called the " Study," but is now in ruins. From what I recollect of it, and of a print in an old Oxford Almanack of " Friar Bacon's Study " in that University, I judge the one to have been a *fac simile* of the other.

This assiduous antiquary died from about 1680 to 1690. His daughter and heiress, Lætitia, married David Williams of Glan Alaw, in the isle of Anglesey, Esq. Their grand-daughter married one of the Meyricks of Bodorgan, who sold both estates. That in Llan-Silin is now the joint property of Mrs. Edwards and Mr. Poole.

I am aware, that I have been rather tedious, and perhaps tiresome to my readers, in giving this historical sketch of the family of Ieuan Vychan of Moeliwrch, a family so little known in the annals of war and turbulent politics; but, like the heroes of the Iliad, their deeds are perpetuated only in verse: and I cannot deny myself the pleasure of wishing, that I could have been present when Hywel or Llywelyn presided at a Bardic Congress in the hall of Moeliwrch. One of the Bards *, in his poem, compares Hywel and his gifted associates with the far-famed Arthur and his Knights, encircling the festive round table on the banks of the river Usk. As the present worthy Vicar of Silin † has access to most of the Moeliwrch poems, written in the 15th and 16th centuries, he would discharge a debt, due to the memory of the worthies who were the subjects of them, were he to publish the collection, illustrated with his notes, critical and historical.

I now proceed to other descendants of Ieuan Vychan, of Moeliwrch. His son Gruffydd married the heiress of Aber Tanat.

* Ieu. Gruff. Llywelyn.

† The Rev. David Richards.—Ed.

For three generations his descendants assumed the surname of Llwyd *. The son of the last Llwyd, Thomas, took the name of Tanat, from the river flowing close below his house. From the Tanats the estate passed, by marriage, to the Godolphins, a Cornish family; and from them, by the will of Lord Godolphin, to the noble family of Osborne.

A collateral branch of the Tanats settled at Blodvoel; an heiress married a Mathews of Court; and the heiress of the Mathews a Bridgeman, ancestor of Lord Bradford, the present owner. The Tanats of Trewylan and Broxton were of the same stock. The family of Llan Gedwyn, whose last heiress, Catherine, married Owain Vychan of Llwydiarth, the Powells of Whittington, and the Maurices of Trev Edryd were of the same branch.

Other scions of the Moeliwrch stock took root at Llwyth Ter in Llan Armon, and at Pant Glas Isav in the adjoining parish of Llan Gadwaladr. Elizabeth, the daughter and heiress of Morus Lewis of Pant Glas Isav, married Morus Jo[illegible] of Dôl in Edeyrnion, and were the ancestors of the Joneses afterwards of Rhagat and Cevn Coch in the vale of Clwyd. The family of ——— Jones, Esq. of Bryn Eisteddvodd, near Conway, by his first marriage, are descendants of this branch. From a brother of Morus Lewis, of Pant Glas, descended the Hugheses of Cevn Llyvnog, now represented by Mrs. Pryse of Llan St. Ffraid, in Montgomeryshire. Mary, daughter of another brother of Morus Lewis, married E. Richards of Pentre' Heilyn Ucha'.

2. Morus, son of Ieuan Gethin:—His son Hywel married the heiress of Glas-Goed, the fourth in descent from Einion Gethin o Gynllaith, and he the fifth from Rhiwallon, brother of Bleddyn ab Cynvyn, who fell in the battle of Mechain, in the year 1060. John, the great grandson of Hywel, took the surname of Kyffin, from his ancestor Madog Kyffin. His grandson, John Kyffin, sold Glas-Goed to his father's brother, Gruffydd Kyffin, the father of Watkin Kyffin, Esq., whose daughter Margaret married Sir William Williams, Speaker of the House of Commons in the two last Parliaments of Charles II., father of Sir William Williams, Bart. of Glan Vordav, the great grandfather of the present Ba-

* Af ddyw Sul, foddus aelwyd,
Af ddydd Llun at Ddafydd Llwyd;
Af ddyw-Mawrth, fi odd'yma,
Af beunyd at Ddafydd dda.
GUTO Y GLYN.

ronet, Sir W. W. Wynn of Wynnstay. The first Sir William served in Parliament for the City of Chester, and the Borough of Beaumaris, successively *. He died in London on the 10th of July 1700, aged 66, and was buried in the chancel of Llan-Silin, where a noble monument has been erected to his memory, with a Latin inscription, copied at length in the Appendix to Mr. Yorke's Royal Tribes, No. XX. p. 175.

The bardic monuments, more durable than those either of marble or bronze †, erected to the memory of individuals of this family, are Verses addressed to Sir William, the Speaker, on his abilities and success in his several legal avocaions, by Huw Morus, and an Elegy on the death of his lady, the heiress of Glas-Goed, in the year 1705, by Elis Roland.

* * * * *

Duw cu!—ni flodeua coed
Na glwysgerdd yn y Glasgoed!
Och ry gaeth! yn iach roi gwîn,
Llun na Sul yn Llan-Silin.

* * * * *

Some MSS. inform us, that the stock of this branch, Morus ab Ieuan Gethin, resided "in a stately mansion at Garth Eryr, in Mochnant. His son William succeeded him at Garth Eryr; and, owing to some act or intrigue of his in the cause of his country, it is said that the *Arglwyddi Gleision* were sent by the King, with a commission to arrest him upon a plea of treason; and, when they failed of laying hands upon him, they set fire to his mansion, which was never rebuilt."—*Old MS.*

Other descendants from Morus ab Ieuan Gethin are the Kyffins of Maenan, and St. Martins; and the Lloyds of Aston and Maesbre.

The Lloyds of Bodlith have been already noticed as united to the Wynns of Moeliwrch.

The Lloyds of Moelvre are still in possession of their ancient inheritance.

The Lloyds of Lloran isa', in this parish, were also descended from Morus. From the Lloyds the estate passed to the Griffiths. The last heiress of that name married —— Powell, Esq. of Gungrog, near Welshpool, who left two daughters, co-heiresses; the

* Mr. Yorke (Royal Tribes, p. 114) adds, that he also represented the County of Caernarvon; but I have it from good authority that the Member for Caernarvonshire at that time was another of the same name.

† ——— monumentum ære perennius.—Hor.

youngest married Robert Lloyd, Esq. of Oswestry, and left no issue; and the latter married Jenkin Parry, Esq. of Main, near Meivod, whose daughter, Mrs. Margaret Parry of Glan yr Avon, near Oswestry, is, out of a numerous family, the only surviving representative of the house of Lloran isa'.

The Lloyds of Talwrn, in Llan-Silin, were descendants of Morus. Talwrn is now the property of T. Longueville Jones, Esq. of Oswestry.

Lloran Ganol estate, in this parish, was the property of John, son of Morus Goch o Gynllaith. Ieuan his son, upon some offence given by him to Robert Dudley, Earl of Leicester, to whom Queen Elizabeth had granted the Lordships of Denbigh, Chirk, and Cynllaith*, had his estate taken from him, and granted "by charter" to John Chaliner, senior. Thomas Chaliner was in possession thereof in the reign of Charles II. as there is one of Huw Morus's poems addressed to him.

Sir Robert Cotton, in his speech before the Lords of the Treasury, in the year 1695, when the Lordships of Denbigh, Bromfield, and Yale, were about to be made over by a grant from King William to the Earl of Rutland, said, that "when the Earl of Leicester had a grant of the Lordship of Denbigh, &c. he was so oppressive to the gentry of the country, that he occasioned them to take up arms, and to oppose him; for which three or four of Lady Cotton's relations, the Salisburys, were hanged." If so, Ieuan of Lloran Ganol might have considered himself fortunate in escaping with only the confiscation of his landed property. The estate now belongs to Mrs. Davies, relict of the late Thomas Davies, Esq. of Oswestry.

3. From Iolyn, son of Ieuan Gethin, are desended the Kyffins of Bodvach. Davydd, the third in descent from Iolyn, married the heiress of Bodvach, the seventh in descent from Celynin of Llwydiarth, and he the sixth from Aleth vrenin Dyfed. The heiress of the Kyffins married Adam Pryce, Esq. of Glan Miheli, a branch of the Pryces of New Town, and of the Royal Tribe of Elystan Glodrydd. The heiress of the Pryces of Bodvach and Glan Miheli was the mother of the present Sir Edward Pryce Lloyd, Bart. of Pengwern.

The Williamses of Maes Mochnant are also descended from Iolyn.

4. The youngest son of Ieuan Gethin was Gruffydd, who inhe-

* Dr. Powell's History of Wales, 1st Edit. p. 214.

rited the paternal mansion, and was the ancestor of the Maurices of Lloran Ucha' and Glan Gynllaith, both in this parish. By a monument in the northern aisle of the church, to the memory of David Maurice, Esq. of the latter house, we are informed that Glan Cynllaith or Pen y Bont was the seat or share of the third branch of the ancient house of Lloran Ucha, upon a division of that estate amongst eight sons, about the year 1560; being the sixth division of the Lloran Ucha estate amongst sons from the year 1200 to the year 1560. David Maurice died in 1719. The Lloran Ucha estate fell by heirship to his son Edward, who died without issue in 1732. His mother, Elizabeth, second daughter of Robert Villiers, Lord Viscount Purbeck, and Baron of Stoke in the county of Bucks, erected the monument to the grateful memory of her husband and son. The united estates of Lloran and Pen y Bont, or Glan Cynlaith, then became the property of the heir at law to both, Price Maurice, Esq. the father of the present proprietor, Edward Corbet of Ynys-y-maen-gwyn, Esq.

We have here an instance, or case in point, that the effects of the custom of gavel-kind are not, in all cases, so destructive to the entirety of estates as we may be led to imagine by a slight reflection. To the effects, to be apprehended, from such frequent divisions among brothers, Providence seems to have principles of counteraction in store, in failure of issue in some branches, and in the re-union of estates by marriages of heiresses of the same *gwehelyth*, or stock. The Lloran estate, when united to that of Glan Cynllaith, in the beginning of the last century, after such frequent divisions from the 13th century downwards, was very ample in the counties of Denbigh and Montgomery; which tends to militate against the supposition, that any thing like the *Spencean* system of minute division of landed property can ever become permanent.

In closing the account of the Kyffins of Glasgoed in this parish, I ought to have particularly noticed an ornament to his family and his country. Morus Kyffin was the second son of Richard Kyffin, Esq.: John, his elder brother, sold Glasgoed, as before related, to his uncle Gruffydd, father of Watkin Kyffin, Esq. Thomas Kyffin, A. M. younger brother of Morus, was Vicar of Welshpool in 1600, and of Aber-Rhiw (Berriw), the neighbouring parish, in 1608. He built the vicarage-house at the latter place, as appears by the initials of his name, T. K., and the year (1616) over the hall-door. He died in 1622. Morus Kyffin, the patriot, and linguist, in his younger years, translated Te-

rence's Andria into English, and, afterwards, Bishop Jewell's *Apologia Ecclesiæ Anglicanæ* into Welsh. He dedicated the work to his friend and kinsman, William Meredydd, and dated the Preface London, Oct. 1595. Two approved Welsh critics have lately given their opinion of his performance. In the Cambrian Biography Mr. O. W. Pughe stiles Morus Kyffin "The elegant Translator," &c.; and I am informed, that Mr. Edward Williams (Iolo Morganwg), on being asked, at the Eisteddvod held at Caermarthen in July 1819, "What Welsh publication he considered as the standard of the language?" answered without hesitation, "Morus Kyffin's translation of Bishop Jewell's Apology." This excellent man, as we learn from his excellent Preface, intended a translation of the Psalms into Welsh verse, for the use of Churches. He has left us samples of his proficiency in versification, in Epigrams upon the Castle of Crug-caeth in Caernarvonshire, and Nant yr Yygolion, an Avernian chasm in Cyveiliog. The following *englyn*, to welcome the cuckoo in spring, may serve for a specimen:—

Croesaw Gôg odidog dy adail—coed,
Croesaw ceidwad glasddail,
Croesaw pencerdd bron werdd-ddail,
Croesaw Duw—cares y dail.

Kyffin's "Apology" underwent a new edition, in Oxford, in 1671, under the care, and at the expense, of another zealous friend to the Principality, and another native of this parish, viz.

Charles Edwards, of the family of Rhyd y Croesau, related to the Edwardses of Great Ness, and Garth Eryr. He was a theological writer of respectability. His principal work was Hanes y Ffydd, or a History of Christianity, which passed through several editions. In an Appendix to one of them he has collected extracts from the works of the ancient Welsh Bards, to shew that their tenets were orthodox; and that the primitive British Church was independent of that of Rome. In his comparisons between Hebrew and Welsh phrases it does not appear that he has been more successful than others, who, upon such occasions, have given too loose reins to their fancy.

Huw Morus, the poet, as he is emphatically called, because he excelled all others in the smooth and flowing *awen* of song writing, was also a native of this parish. He was born at Pont y Meibion, in the valley of Ceiriog, in the year 1622. He died in 1709, as appears from his tomb-stone in the church-yard; having

lived in six reigns, exclusive of the period of the Commonwealth. His songs, carols, and other pieces, some hundreds in number, and many of them adapted to the times, have been recently collected; and, as I am informed, will be speedily published *. To these I add Roger Kyffin (o Lwydd y Waun): Tomas Prys of Plas Iolyn, the Lucretius of his day, and himself a gentleman, enumerates this Kyffin as one out forty-four in a catalogue of bards of respectability, in the reign of Elizabeth, who wrote for the sake of the pleasures of the *awen*, and not for hire, like the itinerant rhymers †.

John Davies, author of a small tract, published in the year 1716, called "*Heraldry Displayed*," was a native of Rhiwlas in this parish. His sister married Jacob Reynolds of Chirk; whose son, John Reynolds, of Oswestry, having possession of his uncle John Davies's collection of MSS. published a 4to. Book of Pedigrees in 1739.

These two works, with Mr. Yorke's Royal Tribes of Wales, and the "Genealogy of King James the 1st," are the only publications we have of the kind.

To the foregoing authors, natives of this parish, who have long ago rested from their labours, I am informed by a friend that I may add a late writer of celebrity, descended from Gruffydd, son of Ieuan Gethin, of Lloran Ucha, in this parish—the Rev. Thomas Maurice, formerly of University College, Oxford, the indefatigable learned author of "Indian Antiquities," in seven volumes, 8vo., the "Ancient and Modern History of India," in several volumes, 4to., with other other productions in verse and prose.

Of the same house and name was the very Rev. Andrew Maurice, Dean of St. Asaph. Anthony à Wood and Brown Willis say, that he was "a gentleman's son of Denbighshire, of Oriel College, afterwards Chaplain of All Soul's College, Oxford, instituted Dean of St. Asaph, Aug. 28, 1634,—on the nomination of Sir Maurice Abbott, Knt. executor of Archbishop Abbott, who took this deanry as his option,—by Bishop John Owen. He had several other church preferments, but was ejected out of all in the great rebellion, and, dying in 1653, was buried privately in the Cathedral Church of St. Asaph, as Bishop Owen had been in 1651."—To this account I may add, that Dean Maurice was

* See Cambro-Briton, No. 6, p. 239.—Ed.

† See this Catalogue of authors within the four counties of Anglesey, Caernarvon, Denbigh and Meirionydd in the *Greal*, No. 3, p. 105.

the third son of Morus ab Meredydd, of Lloran Ucha, in this parish, the eighth in lineal descent from Ieuan Gethin. The Dean and his brothers were the first of the house that assumed Maurice as a permanent family surname.

IDRIS.

[*To be continued.*]

CRITICISM.

The GODODIN and the ODES of the MONTHS, translated from the WELSH. 12mo. pp. 113. 4s. 1820.

It has happened, very unfortunately for the literary fame of Wales, that no popular translations, to any extent, have yet appeared of her ancient bardic remains. The Muse of Gray has, indeed, communicated her wonted lustre to one or two specimens; but what poetical merit these may have gained by this metamorphosis has evidently been purchased at the expence of fidelity. Yet, as Gray's versions are known to have been founded in translations, that were far from being perfectly accurate, his failure in this respect ought to be viewed with the most indulgent consideration. Indeed his attempts are even entitled to our gratitude, as seeming to prove what he would have achieved, had an acquaintance with the original language enabled him to prosecute his enterprise with a fairer chance of success. His genius was, in every way, adapted to the interesting design, marked, as it was, by that energy of thought and by those flashes of fancy, which are also characteristic of the ancient strains of the Cymry. But Gray is no more: and, indeed, were he now living, there is little probability, that he would have survived the narrow prejudice of his countrymen with respect to the Welsh language. And, without having done this, however brilliant his genius, he must have wanted an essential qualification as a translator of our ancient poetry.

This prejudice, entertained by the English with respect to our national literature, has, no doubt, proved extremely unfavourable to its interests: and it forms, at the same time, an unaccountable anomaly in the character of a people, by whom the intellectual stores of other countries have, in general, been so justly appreciated. With the exception of Wales, there is perhaps no nation, whose standard productions have not received an English dress in most cases commensurate with their merit. Even the ancient remains of the Erse, Icelandic, and Runic poe-

try have been thus naturalized by writers of acknowleged celebrity: and, whatever may be the fidelity of these translations, they have avowedly served to augment the reputation of the original works. Who will not admit, that Macpherson's Ossian, with all its aberrations from its professed prototype, with all its spurious embellishments, has conferred upon the Highland Muse a fame, which she must have sought in vain, while secluded to her native mountains and glens? Europe would never have listened with rapture, as she does, to the strains of the Bard of Cona, if his harp had not been restrung by the hands of an English minstrel *.

But, while we condemn the prejudices of the English, we must not forget the culpable apathy, that has distinguished our countrymen in the same respect. The plea of ignorance, which may have some weight in the former instance, ought to be of no avail in the latter. For, while encomiums of the works of Taliesin, Aneurin, and Merddin have been bandied about for the last two centuries from one writer to another, no one has yet possessed a sufficient union of patriotism and talent to extend their fame, by adequate metrical versions, beyond the mountains of Wales. A few attempts in prose † have, indeed, been made to convince the world, that all this boast was something more than a mere rhodomontade: yet these have proved, hitherto, insufficient to dispel the doubts of strangers, which have, in many instances, terminated in actual disbelief. And, had it not been for the able advocation of an English writer, the very existence of our ancient bards might, ere this, have been generally disputed ‡.

* No subject has excited more conflicting opinions than the poems ascribed to Ossian; one party resolutely contending for their unqualified genuineness, and the other as boldly denouncing them as mere forgeries. The truth, as in most cases, may be found between these two extremes, as it is probable that the popular work of Macpherson had its origin in some genuine effusions of no great importance, to which he has contrived to give the appearance of regular poems; and the ingenuity with which he has done this will be generally admitted.

† Among our prose Translations the Poems of Llywarch Hen by Mr. Owen Pughe must claim the first place. In their fidelity to the originals they have no rivals.

‡ Mr. Sharon Turner is the writer here alluded to; and whose "Vindication" of our ancient bards was noticed in a former Number. Mr. Turner forms a truly honourable exception to the general indifference of his countrymen in this particular, and merits the gratitude of the nation, whose ancient literature he has so successfully defended.

Of all the ancient Welsh poems, that have thus been extolled, none has received a greater share of praise than the Gododin of Aneurin. Yet, with all this, the real merits of this celebrated production seem to have been greatly misunderstood: and many, who have echoed the encomiums of others, have evidently taken no pains to be convinced of their justice. In a word, of all the poetical remains of the sixth century none has been more lauded and less studied than this.

The Gododin must not be appreciated by the same standard, that has established the fame of the classical effusions of Greece and Rome: it must not be placed by the side of the celebrated master-pieces of the Mæonian and Mantuan Bards. It was the offspring of an age, which, in comparison with those that gave birth to the Iliad and Æneid, can not but be deemed barbarous; and we must therefore expect to find it marked by the wildness and irregularity characteristic of such a period. Whatever then the Gododin may have been originally—for it has clearly descended to us in a mutilated state—it presents now merely a series of elegiac and encomiastic strains on the warriors, who fell in a certain battle, in which the poet was also engaged, and these distinguished more by the strength of their feeling, and by the glowing energy of their expression, than by any studied arrangement or artificial embellishment*. The Gododin is, in short, the poetical record of a train of calamities, which the bard may be presumed to have witnessed, and under the influence of which he may even be said to have written. The vivid freshness of his colouring, and the unaffected pathos, with which he has lamented the fall of his friends, confirm this opinion, at the same time that they communicate to the poem those purest of all charms, the charms of truth and of nature.

The subject of the Gododin is the battle of Cattraeth, fought between the Cumbrian Britons, on the one side, and the Saxons and Picts on the other, and which, it appears, terminated in the complete defeat of the Britons, owing to the disgraceful state of inebriety in which they entered the field. To this circumstance, as Mr. Turner very justly observes, the poet recurs through the whole poem as the grand cause of their disasters. Upon this

* It was somewhat rashly observed in the account of Aneurin in the third Number, that an "epic character" might be traced in the Gododin. According to the critical meaning of the word "epic" this was certainly wrong: the poem is rather lyric than epic. It is never too late to retract an erroneous opinion.

simple basis, too, he has reared his whole superstructure: and it can not fail to be remarked, that a subject, so reproachful, on every account, to the Britons, is the very last that would have been selected for the purposes of imposture. The genuineness of the Gododin, as a work of the sixth century, may, accordingly, be left with security to rest on this ground alone.

Even, therefore, as the production of an age so remote, and of one, which, in the general history of Europe, forms a period of darkness and anarchy, the Gododin possesses many claims on our attention: and when to this is added the consideration of its poetical merits, which are, in many respects, of the highest order, it becomes a matter of surprise, that no popular metrical version has yet appeared. However, the world is now in possession of two English translations in prose, that, of which the title is prefixed to this article, and one by Mr. Davies, published some years ago in his "Mythology and Rites of the Druids*." And, certainly, if strangers are to form their judgment of Aneurin's poem from a comparison of these two productions, it will be no easy matter for them to arrive at any rational conclusion. The translators, although professing to run over the same ground, part company even at the starting post; but it is due to the gentleman, who has just taken the field, to mention, that he pursues the track, along which popular opinion has travelled before him. Mr. Davies has struck into a new course, and in which he will at least have the advantage of being without any followers to molest his career.

As the version by the last-mentioned writer may not be generally known, and as the present translator seems to have been even ignorant of its existence, a few observations respecting it can not be out of place here. Mr. Davies, in his very learned, and in many respects valuable, treatise on the "Mythology and Rites of the Druids," necessarily institutes an inquiry concerning their temples: and, consequently, the celebrated remains, known by the name of Stonehenge, occupy a considerable portion of his attention. This ancient structure he fixes upon, and perhaps properly, as the scene of that disgraceful massacre of the Britons by Hengist, which the Triads record under the name of the "Plot of the Long Knives†." Now, this

* Page 330 *et seq.* Mr. Turner has also, in his "Vindication," translated a few detached passages, and in general with considerable success.

† See this Triad translated in No. 5 of the CAMBRO-BRITON, p. 171.

very massacre Mr. Davies pronounces to be the subject of the Gododin; and it may be admitted, that he urges many specious arguments in defence of his hypothesis, of which he candidly observes, that he "must either establish it or expect some severe chastisement from the modern critics of his country *." However, specious as Mr. Davies's arguments are, their fallacy is to be proved, not only by historical evidence, but by that of the poem itself. One fact only needs to be mentioned as apparently decisive of the question: and this is, that the Plot of the Long Knives took place about the year 472, and Aneurin is generally allowed to have died at the close of the sixth century, which renders it almost impossible, that he should have been present at the massacre, as he expressly states that he was at the battle, which is commonly presumed to be subject of the Gododin.

Were it not for the want of room some of the perversions of the original, to which Mr. Davies has been obliged to resort in support of his position, would here be particularized. But there may be occasion hereafter to recur to the subject. At present it will satisfy the readers of the Gododin to know, that Mr. Davies explains the name of the poem to imply an uncovered temple, and *Cattraeth* he considers to be a corruption of *Cadeiriaith*, which he translates the "Language of the Chair of Presidency †," thus making both etymologies subservient to his hypothesis, as it relates to Stonehenge. And, so remarkable are the departures from the original throughout the translation, and particularly in overlooking all the numerous allusions to the battle, that Aneurin's poem is not to be recognized in this novel attire. It may be the Gododin; but it is the Gododin of Mr. Davies.

The length, to which this article has already been extended, makes it necessary to postpone to another Number the remarks intended to be offered on the new translation recently published. In the mean time it may be recommended to the perusal of those, who wish to cultivate an acquaintance with the Gododin, as the most faithful version, that has yet appeared, notwithstanding its evident failure in many particular passages, and the inadequacy of the whole to express that force and fire of the original, to which a poetical version can alone do competent justice.

*** [*To be continued.*]

* "Mythology and Rites," &c. p. 318.

† Ib. p. 320—3. Mr. Davies's etymology of Gododin is *Godo*, a partial covering, and *Din*, a fence or outwork. With respect to *Cadeiriaith*, above mentioned, it is rather extraordinary, that word occurs in the Triads as the name of a *chieftain* contemporary with Arthur. See also the "Cambrian Biography."

AWEN CYMRU.

A'th rodd yw athrwydd Awen.——Edm. Prys.

PENNILLION.

LIII.

Mae gan amled yn y farchnad
Groen yr oen â chroen y ddafad,
A chan amled yn y llan
Gladdu 'r ferch â chladdu 'r fam.

LIV.

Rhaid i bawb newidio byd,
Fe ŵyr pob ehud anghall;
Pa waeth marw o gariad pur,
Na marw o ddolur arall.

LV.

Bum edifar, fîl o weithiau,
O waith siarad gormod eiriau;
Ni bu erioed mor fath beryglon,
O waith siarad llai na digon.

LVI.

Yma a thraw y maent yn son,
A minnau 'n cyson wrando,
Nas gwyr undyn yn y wlad,
Pwy ydyw 'm cariad eto;
Ac nis gwn yn dda fy hun,
A'i imi un a'i peidio.

ENGLISH POETRY.

TRANSLATIONS OF THE PENNILLION.

LIII.

At market full as oft is seen
The lamb's skin as the sheep's, I ween,
And in the churchyard (maidens, hear!)
The daughter's as the mother's bier.

LIV.

From this world all in time must move,
'Tis known to every simple swain;
And 'twere as well to die of love
As any other mortal pain.

LV.

A thousand times I have repented
Of having more than needful vented;
But ne'er of danger knew a tittle
To come from having said too little.

LVI.

'Tis noised abroad, where'er one goes,
And I am fain to hear,
That no one in the country knows
The girl to me most dear:
And, 'tis so true, that scarce I wot,
If I know well myself or not.

* * *

DAVID GAM*.

My countryman of olden days,
Bold David Gam, demands my lays:
He, who on the Gallic plain
Rests among the valiant slain,—
He, who fills a Hero's grave,
Oh he—the bravest of the brave!

When Monmouth's Harry o'er the Main
To battle France led forth his train,
Of bearing bright and gallant mien
The 'Squire bold David Gam was seen,
Proud Chivalry's undaunted son
As e'er the heart of Beauty won!

'Twas near the tow'rs of Agincourt,
Where mad Bellona rul'd the sport,
The Monarch sent his Herald out,
The foe to number, weak and stout;
And he a tale of terror told,
It's breathing chill'd both faint and bold.

* Davydd Gam was a native of South Wales, and contemporary with the celebrated Owain Glyndwr, to whom he proved a formidable opponent during the reign of the fourth Henry. The gallant part he acted under his son in the famous battle of Agincourt is faithfully related in this well written ballad, with the exception that he died in the defence of his Sovereign, while his person was in great danger, and for which he received in his last moments, as here noticed, the honour of knighthood.—Ed.

" The foes are like the stars of night!
" Their number such, their arms as bright.
" The foes are like the northern wind—
" Of strength too vast to be defin'd!
" Our doom is, if their rage we face,
" Despair, discomfiture, disgrace!"

Bold Gam, he told another tale:—
" I've mark'd the foe on hill and dale;
" There is enough—and that is all;
" Enough to fight, enough to fall,
" Enough to grace our triumph gay,
" And full enough to run away!"

The Cambrian warrior's story brave
To cooling bosoms ardour gave—
On they rush'd and charg'd: how well
The fame of Agincourt can tell;
Where bleeding on the field of fight
The dying Gam was dubb'd a Knight.

My countryman of olden days,
Bold David Gam, demands my lays;
He, who on the Gallic plain
Rests among the valiant slain;
He, who fills a warrior's grave,
Oh he—the bravest of the brave!

JEFFREY LLEWELYN.

IMPROMPTU

On the BIRTH of an HEIR to the HOUSE of WYNNSTAY, May 22, 1820.

Welcome, stranger, to our land,
Welcome to each hill and vale,
Where the sons of Cymru stand,
Eager thy approach to hail.

Joy and gladness for thee wait,
Honour too and love attend:
In return, be this thy fate,
Ever live old Cymru's friend.

***

WALES.

OLD CYMMRODORION SOCIETY.—The following "general heads," with those inserted in the two preceding Numbers, complete the series selected for discussion by the Cymmrodorion Society. ***

NATURAL PHILOSOPHY.

1. Of Plants found in some parts of Wales not hitherto described by any botanists, who travelled those parts, or of those, that are rare.
2. Of Fossils found in Wales, either not hitherto known or not described by any writer or very scarce.
3. Of Fish on the coasts of Wales or in lakes or rivers.
4. Of Birds, Beasts, and Insects in Wales.
5. Of Medicinal Waters.

MANUFACTURES, &c.

1. Of burning Tang for kelp, and the present practice.
2. Of burning Lime, and the present practice in different parts of Wales, and of the different kinds of Limestone, some for white-washing, some for manure, some for common mortar, some for bridges or works under water.
3. Of burning Fern for the use of refiners, soap-makers, &c. and the present methods in Wales.
4. Of Millstone and Slate Quarries.
5. Of the *Lapis Asbestos* and Salamander's Wool.
6. Of Marble.
7. Of Manuring of Ground with Marl, Sand, and Lime, and method of Manuring.
8. Of the Lead, Copper, and Silver Mines.
9. Of the Collieries.
10. Of the Woollen Manufactures.
11. Of the Fishery on the coast of Wales.
12. Of Improvements in Husbandry, Trade, and Navigation.
13. Of Charking Wood and Turf.

QUERIES OF THE INVISIBLE WORLD.

1. Apparitions and Dreams.
2. Haunted Houses, and Treasures discovered by that means.
3. Knockers in Mines, said to be a kind of beneficent Spirits.
4. Appearances in the day-time of Funerals, followed soon

after by real Funerals: the same, with psalm singing, heard in the night.

5. Corpse Candles *.

WELSH JUDICATURE.—A very respectable meeting of the inhabitants of the County of Carmarthen took place on the 10th of last month, to deliberate on the propriety of petitioning Parliament for some amendment of the present system of Judicature in Wales, when the following alterations, submitted by Mr. Jones of Ystrad, were unanimously adopted for suggestion with reference to this important object:

1. A process to compel the attendance of witnesses living without the Jurisdiction of the Courts of Great Session.

2. A limitation of Writs of Certiorari obtained for purposes of delay.

3. A process, by which Fines and Recoveries may be levied and suffered four times in each year, and the King's Silver, payable thereon, reduced to the sums paid in the Court of Common Pleas.

4. A security for monies paid into Court.

5. An increase of the sum, for which actions between parties residing in Wales may be sued in the English Courts, and in which the judgment will ensure costs.

6. Pensions to the Welsh Judges, who retire according to his Majesty's pleasure, in like manner as to English Judges.

It was then resolved, that Petitions, in conformity with these proposed alterations, should be presented to both Houses of Parliament, and that a report of the proceedings of the meeting should be generally circulated throughout the Principality.—A similar meeting was holden on the 26th ult. in the County of Pembroke.

It is to be hoped, that the laudable example, set by these two counties, will be generally followed, and that the inquiry, commenced on this subject in the last Parliament, will, by this means, be brought to a speedy and favourable termination. Some improvements are undoubtedly demanded in the Judicature of Wales, as well with reference to its principles as its administration; but some of the innovations, that were proposed to the

* Some account of the superstitious notions, alluded to in the third and last of these "Queries of the Invisible World," was given in the last Number, p. 350.—Ed.

Committee of the House of Commons, if adopted, could not fail to prove injurious to the interests of the country. On the other hand, the amendments, suggested by the Carmarthenshire Meeting, do not appear to go to the desired extent. There is, unquestionably, much difficulty in adopting the right course, which, however, we may hope, will be discovered by the wisdom of the Legislature. There are two main objects, to which all alterations ought obviously to tend, the acceleration of justice, and the diminution of its expence. ***

WELSH DISPENSARY IN LONDON.—A meeting of this patriotic and benevolent Institution took place at the Freemasons' Tavern on Saturday the 20th ult. for the purpose of receiving the Report of the Committee. Sir W. W. Wynn, Bart., was in the chair, and was attended by several respectable friends of the Charity.—It appeared from the Report, produced on the occasion, that "from the period of the last meeting in March 1819, to the 25th of March last, medical relief had been administered to 560 poor objects, natives of the Principality, suffering under various painful and afflictive disorders, and many of them under circumstances of peculiar distress and misery." And it deserves to be mentioned, that out of this great number one case only of death has occurred: a circumstance which can not fail to be in the highest degree gratifying. Nor should the zealous and indefatigable exertions of Mr. Morgan, Surgeon to the Institution, and to whose activity its foundation must principally be ascribed, pass unnoticed on this occasion; since it appears from the Report, that he has undergone considerable personal sacrifices in his laudable endeavours to promote the interests of the Charity. At the present meeting a letter was read from Sir Benjamin Bloomfield, signifying his Majesty's most gracious pleasure to continue to the Institution that patronage, under which it had been established. And it may be hoped, that this high example, united with the recommendation of the worthy Chairman, who strongly urged the necessity of procuring fresh subscribers, will be productive of the desired effect, in securing the interests of an Institution, on every account so worthy of general support. The amount of the subscriptions for the year, ending on the 25th of last March, was but 119*l.*; "a sum," in the words of the Report, "barely sufficient to cover the expence of drugs, printing, stationery, advertisements," and other incidental charges. Surely the wealthy natives of Wales, never inattentive to the call of

humanity, will not hear this, without coming forward to lend their aid on so interesting an occasion, and especially when they reflect on the good achieved, in alleviating the sufferings of so many of their distressed countrymen—a good, as we are informed by the Report, that might be considerably extended by an extension of the contributions. In a cause, therefore, where our national interests are so happily blended with those of humanity, success can not be doubtful.

***

LITERATURE.—The celebrated author of COLL GWYNFA has recently printed, for private distribution, a new version of the 19th chapter of the Revelations, for the purpose, more particularly, of shewing the capability of the Welsh tongue for expressing the various inflections of the Greek verbs, which are far from being observed in the common translation. But it will also be seen, that the present specimen is, in other respects, more faithful to the original, as it certainly is more elegant. A few verses are here transcribed, together with the correspondent part of the old translation; and a comparison of these with the Greek will convince the critical reader of the superiority above claimed for the new version.

***

OLD TRANSLATION.

1 Ac ar ol y pethau hyn mi a glywais megis llef uchel gan dyrfa fawr yn y nef, yn dywedyd, Aleluia: Iachawdwriaeth, a gogoniant, ac anrhydedd, a gallu, i'r Arglwydd ein Duw ni:

2 O blegid cywir a chyfiawn *yw* ei farnau ef: o blegid efe a farnodd y buttain fawr, yr hon a lygrodd y ddaer â'i phutteindra, ac a ddialod waed ei weision ar ei llaw hi.

3 Ac eilwaith y dywedasant, Aleluia. A'i mŵg hi a gododd yn oes oesoedd.

4 A syrthiodd y pedwar henuriad ar hugain, a'r pedwar anifail i lawr, ac a addolasant

MR. PUGHE'S VERSION.

1 A gwedi y pethau hyn clywwn fal llef mawr lluoedd aml yn y nef, yn gwedyd, Allelwia*: Iechineb, a gogoniant, ac enrhydedd, a nerth idd yr Arglwydd ein Duw ni.

2 Canys cywir a chyfiawn ei farnau ef: canys barnai efe y buten fawr, hon à lygrai y ddaiar ag ei phuteindra, a dialai efe waed ei weision ar ei llaw hi.

3 Ac eilwaith hebynt, Allelwia. Ac ei mwg hi á godai yn oes oesoedd.

4 A dygwyddynt y pedwar-ar-ugain henuriaid ac y pedwar anifel, ac addolynt Dduw à ei-

* Perhaps if this word had been spelt *Alelwia*, it would have come nearer to the sound of the original.—ED.

Dduw, yr hwn oedd yn eistedd ar yr orsedd-faingc; gan ddywedyd, Amen; Aleluia.

5 A llef a ddaeth allan o'r orsedd-faingc, yn dywedyd, Moliennwch ein Duw ni, ei holl weision ef, a'r rhai ydych yn ei ofni ef, bychain a mawrion hefyd.

6 Ac mi a glywais megis llef tyrfa fawr, ac megis llef dyfroedd lawer, ac megis llef taranau cryfion, yn dywedyd, Aleluia: o blegid teyrnasodd yr Arglwydd Dduw Holl-alluog.

7 Llawenychwn, a gorfoleddwn, a rhoddwn ogoniant iddo ef: o blegid daeth priodas yr Oen a'i wraig ef a'i parottôdd ei hun.

8 A chaniattawyd iddi gael ei gwisgo â llïain main glân a disglair: canys y llïain main ydwy cyfiawnder y saint.

9 Ac efe a ddywedodd wrthyf, Ysgrifena, Bendigedig *yw* y rhai a elwir i swpper neithior yr Oen. Ac efe a ddywedodd wrthyf, Gwir eiriau Duw yw y rhai hyn.

10 Ac mi a syrthias wrth ei draed ef, i'w addoli ef. Ac efe a ddywedodd wrthyf, Gwel na *wnelych hyn:* cyd-was ydwyf, i ti, ac i'th frodyr y rhai sy ganddynt dystiolaeth Iesu. Addola Dduw: canys tystiolaeth Iesu ydyw yspryd y brophywydoliaeth.

steddai ar yr orsedd, gan ddywedyd, Amen; Allelwia.

5 A llef o yr orsedd elai allan, yn dywedyd, Molwch ein Duw ni, ei holl weision ef, ac y sawl ag ei hofnant ef, ai bychain ai mawrion.

6 A chlywwn fal llef lluoedd aml, ac fal llef dyfroedd aml, ac fal llef taranau cryfion, yn dywedyd, Allelwia: canys y teyrnasa yr Arglwydd Dduw Hollalluawg.

7 Llawenychwn, ac ymorfoleddom, a rhoddwn ogoniant iddo ef: canys daeth priodas yr Oen, ac ei wraig ef á barötoes ei hun.

8 A rhoddid iddi hi yna yr amduddid â lliain main, glan a chânaid: am mai y lliain main ydyw cyfiawnder y saint.

9 A gwedai wrthyf, Ysgrifena, Gwynfydigion y rhai i hwyrbryd priodas yr Oen à alwer. A dywedai wrthyf, Hwynthwy geiriau gwir Duw á ydynt.

10 A dygwyddwn wrth ei draed ef i addoli iddo. A dywedaid wrthyf, Gwela na: cyd-was wyf i ti, ac i dy frodyr à sy ganddynt dystiolaeth Iesu. Addola Dduw: am mai tystiolaeth Iesu ydyw ysbryd y brophwydoliath.

OBITUARY.

FEBRUARY.—Hugh Humphreys, Esq. of Pen-y-Pwlle, near Holywell.—At Carmarthen, aged 26, Rees Price, Esq. Assistant-

Surgeon, R. N., whose amiable character rendered his premature death a source of severe affliction to his relations and friends.—MARCH 4. At Bridgend, the Lady of the Rev. Thomas Hancorne, Rector of that parish, whose life was distinguished by a long continuance of active benevolence and many Christian virtues.—At Hampton Court, aged 86, Mrs. Phillips, and, at the same place, aged 83, Mrs. Joyce Phillips, the only surviving sisters of Lord Milford.—The Rev. —— Anderson, Master of the Free Grammar School, Swansea.—29th. Thomas Foulkes, Esq. of Trelydan, Montgomeryshire.—APRIL 4. At Carmarthen, aged 40, Thomas Jones, Esq. of Cwmgigfrane, Carmarthenshire.—6. Mrs. Jackson, of Royden's Hall, near Wrexham, aged 81, a lady generally esteemed and respected.—At Dolgellau, aged 93, Howel Parry, Esq. Solicitor, of Caeceirth, Merionethshire, uncle to the present Chief Baron. This gentleman was father of the Profession on the North Wales Circuit, and was, through life, highly respected for his unblemished integrity.—11. At Bangor Rectory House, Cardiganshire, Mrs. Walters, Lady of the Rev. —— Walters, Rector of that parish.—16. Mrs. Anne Davies, of Aberystwith, aged 79.—23. In Portland-place, Bath, aged 77, Thomas Mathews, Esq. a gentleman of an ancient family in the county of Glamorgan, for nearly fifty years a resident at Bath, where his society was cultivated and esteemed, during that long period, by an extensive circle of friends.—26. Griffith Jones, Esq of Wern, in the county of Carnarvon.—MAY 1. Thomas Morhall Griffith, Esq. of Holt-street House, in the county of Denbigh, much and generally respected.—2. The Lady of the Rev. Richard Davies, Archdeacon of Brecon.—3. At Emral Lodge, Flintshire, aged 22, Richard, eldest son of Mr. Crane, of that place, a young man of a mild and amiable disposition.—7. At the Rectory House, Oxwich, near Swansea, aged 46, the Rev. David Evans, A. M. Rector of Llanfigan, and Prebendary of the Collegiate Church of Brecon: he held, besides, two other clerical appointments, and was a Justice of the Peace for the county of Brecon. His exemplary conduct in all his social relations, united with the frankness and affability of his manners, rendered his death a subject of deep regret to the numerous friends, to whom he had been endeared through life.—12. At Wrexham, the Rev. William Browne, who, during a period of nearly forty years, had been an active and pious Minister of the Presbyterian Congregation in that town.—19. Aged 20, John, second son of John Lewis, Esq. of Nantwilt, in the county of Radnor.